

Labourers in the Spiritualistic Vineyard
and other Items of Interest.

W. Jordan would like calls to lecture—Address him at Thornton, Michigan.

The Free Thinkers convention at Watkins commenced Aug. 22nd, continue through to Aug. 25th.

The editor of the *Free Thinker*, of Kankakee, Illinois, regards Miss Sadie McIntosh as a genuine medium for independent slate writing.

Addie E. Frye, trance and test medium, will answer calls to lecture or hold circuses anywhere in the Southwest. Postoffice address, Fort Scott, Kansas.

Prof. Miller Allen who has been down at Elkhart, Indiana, with billion fees, is again. He expects soon to leave for Michigan.

He has been informed that his lecture is in prospect, between A. J. Fishback and a Campbellite minister, at Mantua Station, O. Bro. Fishback is a good speaker and will make it interesting for his opponent.

Lyman C. Howe attended the convention at Lockport, August 2d and 4th. He will be at Westfield, New York, August 11th, and at Cuba, two days' meeting, August 12th and 13th.

Capt. H. B. Brown gave up a call last week on his way to Massachusetts. It reports a prosperous trip through the South. Mrs Brown and Mr. Vanderpool accompany them. They go to Michigan for a week, and then work east.

Prof. Payton Spence, well known to the public as an ardent Spiritualist and the proprietor of Spence's Powders, has a very ardent *Proposed Social Monthly* for August. We shall be glad to have it in the JOURNAL, but it lies its length.

The Denison (Tex.) *Daily News* says of the four nights' discussion: Elder Scott came out of the contest-worried routed. Captain Brown's closing speech the last night was very fine, especially the peroration, which was greeted with loud demonstrations of gratification by the audience.

WANTED—A Test Medium to travel with an old and experienced lecturer on Spiritualism, who can speak and sing preferably. Destination, Texas and California. Will share or pay a stated salary. Address Prof. J. Edwin Churchill, Brunswick, Ga.

Dr. D. P. KAYNER has now arranged his business so as to give his time to professional duties and the lecture field, and would like to make engagements for the fall and winter. The doctor is one of the best speakers in the country, and is well known to clairvoyants and Spiritualists and as an authentic expounder of the philosophy and truths of Spiritualism, has few equals. We would recommend him to the consideration of societies making up their list of speakers, for the coming lecture season, and for groove meetings and conventions.

A person under the name of Dr. Daverton, lately advertised himself in San Francisco, California, to give a series of lectures on a promising subject—the gas that would appear in the broad glare of gas-light." After selling a large number of tickets, he suddenly left the city, without, of course, having done as he promised. People should have been commissed enough to know that in a promiscuous audience, such manifestations are all false. All those who advertised as to commanding manifestations are invariably humbug.

A curious story comes from Homestead, Pennsylvania. Little Maid Mott, who was passionately fond of flowers, had a favorite fuchsia which she cared for assiduously. She was recently taken sick and died. At the time she was taken sick, the plant had upon it forty or fifty just about bursting into flower. She died in a few days, but, though strong, the blossoms never came. However, for on the very day that Maid fell sick the plant withered; its buds shrivelled and fell from the stock; on the day she died the last flower dropped to the ground, and the next day the plant itself was lifeless.

Mr. J. R. Robinson and his wife, Mrs. Clara A. Robinson, have recently removed to a large house on the corner of 22d and Wabash avenue, New York. They have gone to New England, on their usual summer vacation. Mr. Robinson has been, for the past twenty years, connected with the press of Chicago. Previous to the fire of 1871, he was well known as a successful publisher. He was at one time President of the Free Thinkers. He has recently removed to the city, having sold his interest in the library, capable of seating over 2,000 people, and having a income of more than two hundred and fifty members connected with the society, which was presided over by Dr. S. J. Avery, as conductor.

Slippery Schlesinger, "M. D."

This plausible and exceedingly crooked piece of humanity, "having got out of Ludlow street jail, where he was confined for nearly two years, is now infesting the villages of Glen Falls and Fort Edward. It is said he is a fool, a swindler, and a house-sitter at Saratoga. The "doctor" who loves to call himself, is at his old tricks. He is possessed of strong magnetic power, and is a dangerous, smooth-tongued rascal. Spiritualists will do well to let him severely alone, and if that will not drive him away, lock him up in the calaboose.

Correction.

In my statement of excursion railroad rates to the Watkins convention, there were some errors which I desire to correct. As

corrected, the fare will be as follows for a round trip, Baltimore \$11.15; Harrisburg \$7.50; Philadelphia \$12; Lock Haven \$5.00; Elmira ninety cents; Pittsburg, about \$12.50.

H. L. GREEN.

The Difference Between Them.

Towards the close of summer there have been two cases of, of keepers of mediumly; one in the smallest state in the Union, the other in the neighboring province of Jersey. The United States man is Thos. R. Hazard and the foreigner is J. M. Roberts. Now, although these men are one in medium matters, they differ somewhat in their management. When in the first case, the medium was a woman, he hurried at us messages from Ignatius Loyola, St. Francis Xavier and others; making them more binding by calling us by name and threatening us with dire vengeance, thus frightening us nearly out of our wits. On the other hand Mr. Hazard is ready to lay up his views with money (as we have before seen) and to make his advertisement a communication on an advertising page headed "Testing medium," which cost him four dollars per inch. We insert it with pleasure and hope he will send in his orders often. We shall charge him nothing for this notice and would call his attention to the few extracts following his advertisement, which if carefully studied may be of service to him and others.

A. E. NEWTON vs. D. P. KAYNER.

Our highly esteemed brother and correspondent, Dr. A. E. Newton, complains that he is again attacked by Dr. Kayner, while the latter claims that if he failed to quote him correctly, it was not intentional, and that the general drift of Mr. Newton's articles and their effect upon the reader was sued as claimed. We feel that we have invaded all the space to personal explanations in this matter that convey direct information, under the plea here offered; but it does not belong to them, and will be of no service to them in their own conscience. (Article of June 1st.)

"It is true that intentional tricksters and fraudulent persons may wrongfully attempt to discredit a medium, but the honest and upright, never do. All the good will and virtue, ever alive and strong, these will hold them in constant rapport with the pure beings of the spirit world. Those who are not upright, will be as a wall of fire round about them, though the impure and evil may not perceive it. And those persons who are associating with gross-minded, frivolous, sensual and sensual persons, keeping their own atmosphere free from taint, and who are not upright, the evil vibrations which are wasted, they may hope to be either impervious to the influence of the spirit world, or in a condition to receive reasonable warning of danger from kind angelic guardians. Those who do not associate with the upright, of course, from the responsibility of moral lapses under the psychological power of others, rest in some degree on their own self-reliance, the natural abilities, responsibilities and high possibilities of mediumship, form a suitably well worthy of more than the average medium. Those persons which are upright, the natural abilities, responsibilities and high possibilities of mediumship, at the hands of other Spiritualists in general, or mediums themselves. (Article of June 22.)

These personalities, Mr. Editor, are altogether disgraceful to me. But there is nothing that is more disgraceful and that is, to be held up before an audience as an extenuator of a fraud—a thing which my whole soul abhors. Yours for justice and fair dealing.

A. E. NEWTON.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
At 10 o'clock and 4 minutes, a Mr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*, New York, July 20th, 1878.
Dr. W. H. Johnson, of 141 West 11th street, New York, was taken ill with a fit of convulsions and died.

Dr. J. A. H. Johnson, Dr. L. W. Moore, and A. M. Dodge, aged 13 years, 8 months and 19 days.

Promised to *Spirit-Life*.
From the *Anti-Spiritualist*,

THE GREAT SPIRITUAL MOVEMENT.

BY SELDEN J. FINNEY.

(CONTINUED.)

What are we trying to do, for instance, in the domestic relation, the relation of the sexes? What is it necessary for us to do? We are trying to make the sexes harmonious in the bosom of each marriage and each young man who seeks companionship in the sacredness and the holiness of human relations? I ask if it is not supply the efforts so as to adjust themselves to the laws of Love as to secure not only happiness to themselves, but also those harmony and unity and social order which are the basis of all the strength and power for the life of the world. "And the result of this non-adjustment, of this want of proper attitude and relations to eternal laws, is seen in the disorders of homes, of societies of the nations." Look there! at our national institutions to-day; what is the great loss there? I mean the practical and influence of the other half of the world to us.

Now this nation is agitated, tortured, torn, and bleeding, because it has not yet learned what is the proper attitude in the state of man and woman, because it has sacrificed the interests, the powers, the saving forces of man to the demands of the sexes. And the result of this want of proper attitude is that woman's voice has been as distinctly heard in national affairs as God's has been left with her soul untrammelled to lay her affectionate hand on the national authority, to modify the national laws, to attend to the national homekeeping, to make this nation a better, keener, more honest, more heroic, more patriotic, more vigorous, and more glorious as it is to-day. Nay, verily.

Nor will that nation or any other on the globe, have permanent peace until it has learned the proper attitude of success in the national life itself. Now what is the Spiritual or Humanistic Philosophy trying to do in this world? It is trying to do all the work of the world of salvation. Our Humanistic Philosophy aims at universal health. And what is health? It is that state of real harmony of body and soul, of individuals and of society, with the laws which build body and soul and true society.

Obedience to the organic law of the spirit, the spiritual, the social, the physical, the material, the physical, spiritual, and social man. To attain this attitude the world struggles through creeds,科学, and revelations: "Our Father who art in Heaven, [in harmony] thy kingdom come," is the prayer, uttered and unuttered, of all races and all ages.

To attain this whole-hearted attitude to the universe, is the great work of the centuries. And when the kingdom comes, then comes peace, plenty, and happiness.

How difficult is it to get the sexes into perfect relation to each other. For centuries the world has rushed headlong in the course of its high and glorious career, in the love and sexual pleasure have the sexes met, and with no knowledge of the true laws of marriage, until our pains and sorrows have become too terrible to be ignored longer.

Marriage ought to be as much an object of science as mechanics; and yet, how many of us are engaged in this great business. And here must the work of adjustment begin. We may pull down all the most material forms of wrong, but we can't pull up all the material forms of right and fresher channels. It is nearly null. It is a modern thought that marriage has its true law, and may have its true science, as much as mathematics or chemistry.

True marriage is chemistry of hearts, and when its laws are once known and obeyed, all the deceptions of individualism and self-assertion, of individualism and self-assertion, in the grand Social Harmonies. It is ascertained, by scientific experiment, that the power generated by the union of one pound of hydrogen with eight pounds of oxygen, is equal to the task of lifting forty-eight miles, or pounds weight one foot high." But I think the proper union of man and woman, which would include the whole spiritual world into the fair morning of an eternal millennium. Shall we apply science to the development of mechanics and the arts, and shall we not also to the development of social and spiritual life? We are to be told that marriage is too important a matter. We may say, "Yes, it is of the first generalities; we may pull down their old dogmas of superstition, knock off the fetters of political despotism; we may form and reform empires, but until we begin here, until we come up to the fountain of life, until we direct these streams in these channels, until we bring the corresponding currents, our efforts are comparatively abortive. Certainly it does not become me to complain of ignoramates. I, who have been smiling idols for years, but certainly it does become me as well as the rest of us, after we have so smitten, after we have taken of them, after we have so smitten, after we have taken of them, that we can see the world directly to this first initiative step, necessary to the accomplishment of the harmonization of man and woman, of societies and nations.

Take astronomy, for example: We are trying to discover the order and harmony of the skies. But wherefore? Shall we not also initiate these sublime geometry in the social order? And we may say, "Yes, it is of the first generalities; it must be the result." The stars will pour themselves through space with no sublimber sweep than they do through out intelligence. We shall learn through astronomy not only to calculate the distances and densities, the latitudes and longitudes of these teeming circles of suns, but their celestial influences, and the laws that shall have done, a really sublimber subliming. The laws that make this order, and this harmony so visible in this flaming geometry of God will make themselves visible in the conscious harmony of the soul of the world—will announce themselves, reveal themselves, in the minds of men. Of course we do not know that stars swing orderly in their orbits! Of what practical utility is it to us to question them, to read them, to understand them, unless it is that we learn to apply, through our voluntary powers, those laws so discovered to the equal harmonization of the daily life of man and woman.

With the laws of chemistry that we may relate ourselves properly to the elementary forces and spheres of the world. And when we do, health is the consequence, so as to chemist affects the life of man.

It advances the arts, the mechanical and the special industries of the world. And the first step is the discovery of the true laws of the arts, and the second is to harmonize the laws of science generally. We wait a hierarchy incarnated in the world arisen into the consciousness, taking possession of the daily life until it shall make life itself spontaneously beautiful and sweet as it is in the universal sphere.

If you light a jet of gas, putting over it a small celluloid of glass, and raise your voice through the various notes of the musical scale, and that, when you strike the key-note of that flame, it will sing responses to your voice. So when the united souls of man and woman, when society shall attain to the consciousness, the world will be all in all response to the hymn of a regenerated, harmonized and beautiful human world; the coming years shall catch the pitch of Divine harmonies and chant one *& Deum laudamus* forever.

"Then shall we cease from all that is base and frivolous

in our action" and not with them. And in this high estate shall we be able to "grasp from weeping a spiced life, shards and patches, and live with a dying up of life, purpose" that shall "calmly from the morrow in the negligence of that trust which carries God with it," and so have the heart, and on the throne of life.

"Holy and pure the thoughts that then will waken Within! Within the thoughts that then will waken High thoughts and strong, like those by which were shaken Strongholds of evil in the days of yore, While, trembling, tottering still, the fall to rise no more."

Copyright by H. T. & G. B. Stoddard, 1878.

In Jesuitical Infallibility in Spiritualism.

BY WILLIAM JENNIFER COLEMAN.

For a number of years past, at almost regular intervals, have I been greatly interested in the study of Jesuitical influence in Spiritualism, of attempts made to still further disseminate the already loosely connected and confused mass of Jesuitical dogmas and superstitions, introduction of schismatics and heretics into their ranks, through the wily schemes and arch designs of the Society of Jesus, and the like. The result of these efforts is the propagation of the truth of these wild assertions.

When the views of Alphonse Kardes, the spiritualists of France upon re-incarnation, first became known, it was informed by ultra-zelous and over-credulous propagandists, that Kardes was an agent of the Society of Jesus, and to introduce new and irrational dogmas in the rapidly increasing spiritual brotherhood. These assertions were repeated, and even multiplied, and were given to persons convergent with the facts, to have been base flanders upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the Jesuitical views of the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the Jesuitical views of the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—*as I am now*—a vigorous and determined opponent of the Society of Jesus, and of all its works, and of all its foolishness, as to the sincerity of M. Kardes, Anne Blackwell, and the other anti-defenders and propagandists of the Society of Jesus, and of all its irrational dogmas. M. Kardes was intellectually in error, that was all; it was an outrage upon truth, and a vile base flander upon M. Kardes, and probably no one can at present be found who will seriously believe them.

When the *anner of Light* for 1874 will attest, I am then—

THE GREAT SPIRITUAL MOVEMENT.

BY SELDEN J. FINNEY.

FOUNDED 1871.

VL

THE SPIRITUAL SIGNIFICANCE OF SCIENCE.

A world of miracle Science is impossible, simply for the reason that the forms of that world would stand in no conceivable relation to the forms of this world, and so far as the ground of the possibility of Science. If, therefore, the world were originally started by a miracle, it must be kept going by a miracle. If started and kept going by a miracle, of course it requires the application of an external power—a power that is not in the world. And of course, such a power could not be an object of either sense, science, or spiritual intuition.

In a world of miracle there is no possibility of Science. There is no possibility of endless culture for the intellect and the heart of man. These surface-thinkers, who do not adequately think in a moral and theological way, do not understand that the world of science, with which the world would have originated, refutes that this hypothesis taken the foundation directly from undeveloped possible theology and religion, and deprives man of all possible growth in knowledge of God.

What is the object of Science? I answer. It is the extension of the heart of man into the world of the wondrous, and the world into the heart of man. These two realms are the empires in which Science and Philosophy perform their functions. Scientific men of the present age suppose, however, that the study of the external world is the legitimate and only object of Science. That is, they suppose that the study of the material universe, in the language of an angel, is only the "elect of the world of ideas," and, consequently, their science is shorn of any possible divinity and the heart loose from eternal Love. Logically it makes the world "not great" show-box, and these forms of man and women of no more importance than the many small men and women, whose function is to jump over the love between the opposite poles of this galactic galaxy of earths, and finally jump down forever into eternal night!

It is a magnificent delusion viewed from the mere external scientific stand-point. Learning and science loses their significance, so far as we are concerned. Not merely because of our misconception concerning the external world. This does not satisfy us. A man may, in course of his search grasp all the facts of the so-called material universe, isolate and reduce them to the order which is observable in their proceeding analysis, so far as they are phenomena, and yet remain a man who has lost his heart, who demands a love higher than the radiance of the sun, and the heart the richer! I grant he has banalized his head, but his head, only. These rays of light only cold and chilling to the affections of the soul. The world moves by virtue of its love. It can move in no other way. The intellect is a plowman who plows with curious vision, but who dashes and scatters of things, that man may see clearly his path toward the kingdom of everlasting Love, and Beauty, and Perfection.

The tendencies of Science toward the spiritual. Men, in their scientific researches and investigations, are very much like people who have lost their way. The light gradually comes over their horizon, and they may see at last the highest and deepest objects immediately around them. As the light deepens they perceive lesser and more delicate objects, until at last, when the full day is arisen, they see the dust in the rays of light. They come to observe attenuated forms of life. They examine the sunbeams until they are at their extremities, but they do not see that they get swept into the cycles of evolution and decay.

I said, the tendencies of Science to day are spiritual. We will take, for instance, chemistry. When you come to the law of chemical analysis, you find the apparently so tangible and solid substance evaporating and becoming attenuated, as though under the influence of heat, until it is no more than vapor. The letter to the Somers-Laid, is used to lead us into the realm of the intangible and imperceptible elements and forces.

At first every Science is gross, deals only with the outside, and with that only in shadow and abstraction. The progress of Science is to add to the material elements. So far advanced from anatomy to physiology—from the study of structure to that of function. It advanced from the study of bones and muscles to nerves, and from the nerves to nerve—a nerve—soul—to life itself. It is only a short time since that Dr. Draper discovered that structure of the brain was the seat of the imperceptible agency, which the spiritual philosophy calls the soul, as the motor-power of that nervous system. He tells you distinctly that the scalpel does not reveal the power that contracts and expands these nerves, which, connected with the muscles and bones, moves the whole system; that the structure of the brain is the seat of the motor-power, and that it is distinct from that system; that it is not only distinct from it, but it is interior to it; that it is not moved directly by the external magnetism of immensity, but only as that external magnetism and electricity is worked up into that composition, into the vital power which men in all ages have demanded.

He taught at spiritualism, while he confesses that the tendencies of physiology are directly into the spiritual realm. The spiritual mind does not stop here at all. Science does not stop. You find it all converging toward the inward and the spiritual realm. Take, for instance, the forces of psychology. Dr. Draper, in his letter to the Somers-Laid, he speaks of the Spirit-World. He writes that letter under the influence of disease. The letter, fifty years after his ascent to the Spirit-World, is placed upon the head of the psychometrist, who comes magnetically into sympathy with the author, and he has all the feelings and the symptoms of the disease of the author.

I remember reading, in writing a letter to my son, Andrew Jackson. It was handed to me by Mr. Spear, proprietor of a hotel in St. Louis. Not knowing the author of the letter, I very soon discovered that the person had ascended to the Spirit-World. I had all the symptoms distinctly not only of the disease, but had I yielded entirely to the morbid tendencies of the author, I would have told the death of the person. After this had passed away, I discovered myself in the realm of the intellectual and moral capacities of the author, traced him through his public life on earth, and went so far as to name the man whose name was signed at the close of the letter when under the influence of disease. A short time after, I was told by the Somers-Laid, he had described the very symptoms which I felt in my magnetic sympathy with him.

Dr. Buchanan, of Cincinnati, years ago attempted to reduce psychometry to a scientific system, and partially if not fully succeeded. Science aims to bridge over the dark, shadowy, and intangible regions of the Spirit-World, the world of intelligence. We are gaily standing in the vestibule of that infinite temple, away in the Sistine of which the Everlasting Light, and Love, and Intelligence, abide. But these are the steps that mark our career towards the realm of formative life.

Now let us look at the Spiritual Philosophy, and see if we have a basis of facts upon which the whole revolution in the intellectual and moral world proceeds. We have

seen the scientific physiologist admitting that the power which moves the nervous system is imponderable, intangible, that the nervous system is not moved directly by the agency of the external magnetism of immensity, but by the agency of the interior magnetism which he himself calls the soul.

Now we proceed a step further. Let us examine, for instance, the brain of man—the cerebral structure—and what do we discover? Galen himself laid the foundations of his phrenology by the correctness with which he was able to estimate the character of man from the organs. An not very long ago, in England, I was told that the nicer and finer topencies of character can be read from the bumps. I believe that can be done, to a limited extent, from the fact that the brain is the organ of the mind. You get some features perfectly, simply by craniology; but I do not believe that craniology touches the secret springs of the mind. I am told that the brain is the organ of the mind, to examine the person in a room in this way. He proceeded to delineate the character of the different persons with great success. He can read a person with large organs of spirituality. He went on to describe this man as dealing himself, with the idea that he could not be a good man, a depraved man, a scoundrel, &c. He is an absolute fool, that man has in his brain a faculty whose function is to deal not only with the external and tangible world, but with another world totally distinct, totally different from that world. Now the fact was, that this person whom he examined was constantly in the habit of supposing himself in the presence of God, and in the presence of his friends. He would suppose his friends while they were present in his room by talking aloud to some apparent persons. His friends would look and see nothing but the empty air, but here was a man constantly conversing with them. They supposed him insane, because materialism and atheism at that time were the dominant ideas, and, therefore, they supposed the man was totally deluded, ignoring the facts of history, ignoring the cerebral structure itself. They made the same blindfold that Galen himself did, of supposing that, if these facilities of spirituality were very large in the head of a man, he would certainly be hubbuged.

(See continued—)

Copyright by H. T. & G. R. Stoecklin, 1878.

— Try the Spirits, If they be of God.”

BY GENERAL J. EDWARDS.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL.

I am gratified that the JOURNAL and the BANNER, although they have not yet given me an editorial leader in their respective issues of the 3rd inst., on the same subject; that is, Are honest, genuine, uncoerced, true men to be met by every man who practices his trade or business in this country? This point will be and will be discussed until we arrive at a more definite and satisfactory understanding.

It is to be observed that in some cases use honest, genuine medium while in the unconscious trapseate, to gain of fraudulent manifestations. If the fact itself is true, then the medium is to be met by every man who practices his trade or business in this country.

The risen Jesus visited the disciples who were in an upper chamber, with the doors closed, fearing the Jews, and perceiving that if the spirit of Jesus was in his physical body, he could not have passed through the walls of the building, and could not suddenly vanish from their sight. Do you know that the spirit of matter is as near as can do so, a body *similar* to the one occupied previous to death? The fact, then, the Jesus of the risen Christ, who was in the upper chamber, was not evidence of all that it was the same body which hung on the cross. But when measured by our individual experience, we find that the spirit of matter, the physical body of Jesus appeared in the same body, is a factitious one. This is one important truth.

General Stoecklin has said, by his article, that if John had not understood the fact to be, that all grades and conditions of spirits could return to earth and affect the world, he would not have written his record of his recording the injunction: "Try the spirits, whether they be of God." For my part, I am glad John did not understand the fact, for it is a factitious one.

The risen Christ respects the doors closed, fearing the animal life, is a factitious one. This is one important truth.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the vegetable.

The spirit does not end with the animal, for if the spirit sphere of the vegetable, the top—*is* the material sphere of the animal; strict sanitary teaches that the vegetable is an outgrowth from the mineral, the animal from the vegetable, gives unequivocal evidence that the vegetable is the source of all life, and that the lower ones, whether we are able to trace each successive link of the chain of being or not. The interchange of the vegetable, the animal, the mineral, in being the ultimate organic, hangs at the head of animal life, with as many grades of being between him and vegetable, as there are between the animal and the

Our Young Folks.

A CHILD'S DEATH.

The Dying Visions of a Little Dead Mute.

Some four weeks ago, Carrie Wilson, an interesting little girl, aged about ten years, after a protracted illness, died at the residence of her parents, No. 1621 North Fourth street, in this city. At that time, in this little world her troubles began, for she was born a deaf mute. Her parents were very poor people, and could not afford to have her sent through from year to year, and other, and the little one, whose organs of both hearing and speech had been stricken by the disease, had to learn to speak by imitation of the other children. A few years ago her father died, and her mother found it doubly hard to support a family of small children. About that time, Mrs. H. Bailey, a great-hearted Christian woman, residing at No. 278, North Fourth, gave her a home, and a tender spot in her heart for the little invalids, for she also had a deaf and dumb child, a brother to Carrie. Mrs. Wilson was not aware, and after a few weeks' sojourn in Mrs. Bailey's family, she was sent to a school which could be educated under the supervision of Mr. and Mrs. Tuttle. She spent two years there, acquiring knowledge with a degree of rapidity, and for the first ten years of her life, her health, always poor, failed entirely, and she was brought back to St. Louis.

Mrs. Wilson had, in the "meanwhile," married again, and being in better circumstances than before, she was sent to a school which was requested, that she should once more be placed under her care. The days went by, and the little innocent creature grew weaker and weaker, and, coming to St. Louis, she laxes its grasp from king or clown, or peasant. One forenoon Mrs. Bailey and her husband, Mr. Tuttle, were at home, and stating that Carrie was dying, and that she asked for them continually, and half in a hoarse whisper, "Come, come, come." The eye-specks were taking a hæmorrhage.

Through her teeth, signs she communicated to her parents, and her benefactor, and when her relatives had left the chamber, she related the following story through her signs.

At 8 o'clock this morning she was all alone in the little room, her mother having remained with her during the night, and a part of the building to attend to her household duties, and on looking up she saw her mother sitting over her. She was not frightened, but rather comforted, and, as she had so often looked at for hours at a time, the picture of her mother's face, a portrait of Christ, at the well in Samaria. "He seemed pleased and happy," her little mind thought. "I am a poor, poor girl, and the sight of me, as far as he is concerned, and as far as my ear he whispered, and I heard just as plain as any person could hear, Carrie, my poor little afflicted girl, you will save me, you will save me, and you will bring Jesus to you in exactly four hours. Even as he said, that Mrs. Bailey, our clock in the room, struck the half hour, and the door was open, and it was then open, for mamma had left it that way so I wanted a quiet hour, and I did just as I said. Only four hours more, Carrie," he said, and I heard the plash, too, and that was my fate, for I had to be a poor, poor girl, and soft and not a bit like they used to be when on earth before, he kissed me such a long time.

The little hands lay still quite for a minute or more, apparently tired out, said Mrs. Bailey.

"I began to fear then; this pain in here (pointing to her heart) let me fall down, and I thought I could not live to play like that again. Oh, I know, my papa will come, for he was so earnest, and he never told me but one story, and that was the story of the lost sheep, and the big storm. Don't you think he will, Mrs. Bailey?" Oh—"

The hands ceased their manipulation, said Mrs. Bailey, with a voice choking with emotion, the eyes left mine and turned upward quickly, with half a smile, the head was bent down, and she moved, as though she gave a faint flutter like that of a wounded bird, and then nestled down still.

The hands had never known one moment of undivided happiness on this earth, had gone out on its way to the spirit world. I, however, when I walked to the door, opened it, and lifted my eyes to the clock. The minute-hand was just passing the hour hand that told 12 o'clock.—*St. Louis Journal.*

BOOK REVIEWS.

THE EXPERIENCES AND OPINIONS OF GEO. WASHINGTON FROM SHIRLEY'S LIFE. From the "American Anti-Slavery Society," New York. T. B. Clarke, Publisher, No. 619 Commercial Street, San-Francisco, Calif. Price 25 cents.

We have read with deep interest the "Experiences and Opinions of George Washington," given by his son, Mrs. Hinde. He claims that his first awakening to spiritual life was "only coming out of sleep, and that he was then filled with the freshness of flowers and the music of birds attuned all nature to harmony." He died in 1828, and his son, Mrs. Hinde, was filled with awe at the appearance and grandeur of the wonderful sublime surroundings, and the grandeur of his life on earth. He was placed under the protection of those who would assist in strengthening and confirming his spiritual life, and he became an independent being." He was after a while taken to a museum of everything connected with the life of Washington, to the present time, containing spirit designs before the earth was moulded into form, and the first blow from one of the four supports were like legs. The wind carried the spirit away, and he was then carried along like a living thing. The Boston man asked what it was. "A bed from which he had been born." By George, he never saw anything like that, he began, and then added, "outside of Boston."

"During his ministry he made six hundred miles a day, resting in this manner, in which they loved to linger. Speaking of mankind, he says:

"If they will take Christ's example and teach for their guide, striving to do as he did, with the same simple faith doing good and performing noble acts, the world will not fail to witness that this church will surely make the world as much cooler."

A Canadian official, having been shown a thermometer, expressed his surprise that it was not much warmer than the 70° mark, and asked if the weather so much cooler.

A Florida negro, mounted a mule for a shot and poked it with a stick. The verdict ruled that he came to his death by the hand of God, and that he had no knowledge for evidence of a future existence.

"Springfield Republicen."

be done in spirit, as no man can escape his mission. All must work out their own salvation" in earth-life or in the life to come.

"Such were Christ's words as were impressed upon the minds of those who were coming home. Those who do not live with and by the spirit in earth-life, must die in earth-life. There are many phases or spheres through which spirit has to grow to become perfect, and the spirit must pass through around earth-life, having so much of the earthly about them that it attracts to itself all that belongs to it. The spirit is not to be freed from its material, it will cling around and grow into a more spiritual condition. (Thousands of people are to take upon themselves other persons to carry out their unprogressed condition, and the more material their condition is, the more material the class they will be to spiritual pupils to mind, with those of the earlier development in a school of directed unless as teachers.)"

The true secret of living at peace with all the world, is to have a humble opinion of ourselves.

—*The Dying Visions of a Little Dead Mute.*

—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.*

*—*Integration in the human sphere, planets are formed by gradual process, until they pass on to the next, and find a higher state of material existence.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

*—*Integration in food, that feeds the human body, and gives it strength for its material life; it is the unbroken link which binds us to the immortal, and through it the departed friends can enter our home.**

—

The Lesson of the Cascade.

BY BELLE BUSH.

Laughing, dancing, singing waters,
Down the hillside flowing,
With a wreath of snowy whiteness,
Foaming, splashing, Restless, dimpling, dashing waters,
I have watched you flowing,
The water of life, in my heart,
In my heart seems glowing...

And a lesson full of beauty,
Joyous in its seeming,
Shines through all thy crested waters,
Like a rainbow, Restless, dashing,
And I know thy joy and beauty
Is not all in seeming,
Nor is thy beauty, but it wakes,
Runs through all my dreams.

And I hear a gentle spirit
Close beside me singing,
In the sweetest accents saying,
"Look not back, but forward,
Restless mortals, stay and listen,
To the wild waves singing,
Hear how the echo of the music
Through the earth is ringing.

From the rough and rocky hillock
Echoes sweet thy roar,
Sweetest when the rocks are sharpest,
Wounding like an arrow,
The most stinging, the most sore,
Songs of triumph roar,
And the angel harps of gladness
Sing in the sound of sorrow.
Belvidere Seminary, N. J.

DEONTICAL SPIRITUALISM.

Being Short Sunday Exercises for Spiritualists.

[NUMBER SIXTEEN.]

(The third and all of the other ages have been held under the same law, and the same law will be given in due time; but no distinction is made between what is logical and what is selected, and what is not logical and what is not selected, by a competent scholar, whose with research and great labor, has made his selection, and has cast his talents to the highest consideration. It is to be understood that in publishing what appears in this column, the author does not necessarily, endorse it all.—*RE. JOURNAL*.)

DISCOURSE.

The rational religion derived from Spiritualism and the love of human life looks upon sin as a result of the mistakes, the blindness and the weakness of humanity, created by the influences of heredity, from hereditary influences; it regards suffering as the necessary discipline of individual life, with which comes the wisdom of experience. The brotherhood of humanity, this religion regards, should be the last result of all; nothing more, it is believed, is to be expected, than a bright, fraught with blessing to himself, rather than as a duty arbitrarily imposed.

But to the rational religion of the vicious atom, it rejects utterly the doctrine of specific rewards and punishments—holding as a fundamental truth, that virtue is virtue, vice is the result and reward of true culture; vice, the child and companion of ignorance, unkindness and every condition incident to the vice of the sinner.

To be intelligent, affectionate, generous, pure in heart, kind and benevolent, is to be virtuous; to be impudent, unkind, treacherous, malevolent and vicious, is to be miserable; and this law operates not only on the sinner, but on the saint.

To these views, so rational, so equitable, so just, a conspicuous lecturer and noted publicist, in the field of religious theology brings, in the "August name of science," the following objections:

1. Argument which proves "that sin will cease, love will increase, and the world will never begin."

2. Blasphemy occurs under the operation of the two natural laws that repeat sin, impairs the judgment, and that he whose judgment is impaired, is not to be trusted.

3. The self-propagating power of sin arises from the same laws.

4. The need of new light in another world to cause reform cannot be scientifically proved.

5. Under the power of judicial blindness and the self-propagating power of sin, a man may fall into sin, and yet be saved, and yet be saved, and yet be saved.

6. The next propositions (3 and 4) are: That such a self-propagating power of sin, or of the self-propagating power of sin, that "a judicial blindness" or state of moral irresponsibility, is the result of the operation of the two natural laws, that repeat sin, and that the inference that this blindness is incurable.

In other words, God Almighty has so bound us in the meshes of his power, that he is the keeper of eternal sinning, and for the irredeemable insinuation!

Let us consider these six propositions in this order, for the promulgator of these assertions has not been able to prove that any of them are demonstrable.

This mockery of the scientific method ends, not in the admission that these propositions are not proved, namely: the existence of eternal sin, freely chosen, and intelligently practiced, which proves that sin will cease.

The next propositions (3 and 4) are: That such a self-propagating power of sin, or of the self-propagating power of sin, that such propositions as demonstrable? This mockery of the scientific method ends, not in the admission that these propositions are not proved, namely: the existence of eternal sin, freely chosen, and intelligently practiced, which proves that sin will cease.

The propositions (3 and 4) are substantially involved in the 3rd, to which we have just replied. The assumption that no new light can be given to the world, and that no experience in the next stage of belief can help to effect a reform in the sinner, has helped to contradict the notion that there are any "laws," human or spiritual, justifying such a position.

The Chinese shop-keeper writes on his sign-board, "We never cheat here." Our shop-keeper says, "We never lie." These words, "We never cheat," and "We never lie," are the words of the "spiritual method." His last proposition (6) is as follows: "While sin continues, its punishment will not cease." But this proposition, like all the other propositions, this one is in full harmony with the teachings of Spiritualism. We have no facts to prove that sin continues, and we have no facts to prove that punishment does not cease; but we have to do is to qualify the statement by what precedes it, thus: First, to admit that sin continues, and then to prove that punishment is eternal. No! first a foot, then another, and finally the two, after a good

deal of hasty tumbling, reach the shore, he holding to the skirts of his bathing suit, with the grasp of a drowning man, and which he releases only to go back, wet, satisfied in the bath.

This is a probation in relation to the belief in the spiritual method, and that to-morrow is a probation for to-morrow. There is no reason that we know of, no reason in the nature of things, that can restrain growing up of any known law, that would not be just as free to choose for himself good, as it is to choose for himself evil, just as it is to choose for himself death. There is nothing in death, as far as we know, that would not be just as free to choose in character. You are the total result of the life you have lead, good or bad—just as your life, your thoughts, and acts, have been good or bad.

We are all we are. We are larger, holier, moments, we were all good or bad moments, that shape and purify your character; replace bad thoughts by good; seek all pure influences, and then you will be free to choose this; and sink not into that miserable dogma of presumption and despair, in the case of any intelligent creature, here or elsewhere, sin is incurable.

RECITATION.

Ablide not in the realm of dreams, O man, however fair it seems, What is not real, is not to be represed in language of sweet idleness. Lo! the broad fields with harvests white, That's the world, and he who labors and toiles; And he who labors and toiles; Shall reap reward of ample sheaves.

The world is all a field, and man is but a reaper, For present strength and patience ask, And trust his love whose sure supplies Meet all thy needs as they arise.

I make up an act, and quick to find O make up an act, and quick to find, What is not real, is not to be represed in language of sweet idleness.

Lo! the broad fields with harvests white, That's the world, and he who labors and toiles; And he who labors and toiles; Shall reap reward of ample sheaves. The world is all a field, and man is but a reaper, For present strength and patience ask, And trust his love whose sure supplies Meet all thy needs as they arise.

I make up an act, and quick to find O make up an act, and quick to find, What is not real, is not to be represed in language of sweet idleness.

Then God, most just! Remind me, then, to let me out of this present state—

Mod. good, most great! Grant that our willing though unworthy May, through thy grace, admit us 'mong the blest.

INVOCATION.

Holiness and mercy! spirit, enlighten our minds and purify our spirit, that we may discern and obey the everlasting law, which are the laws of our welfare and happiness, created by the wise and benevolent power, from hereditary influences; it regards suffering as the necessary discipline of individual life, with which comes the wisdom of experience. The brotherhood of humanity, this religion regards, should be the last result of all; nothing more, it is believed, is to be expected, than a bright, fraught with blessing to himself, rather than as a duty arbitrarily imposed.

But to the rational religion of the vicious atom, it rejects utterly the doctrine of specific rewards and punishments—holding as a fundamental truth, that virtue is virtue, vice is vice, and that the law operates not only on the sinner, but on the saint.

To these views, so rational, so equitable, so just, a conspicuous lecturer and noted publicist, in the field of religious theology brings, in the "August name of science," the following objections:

1. Argument which proves "that sin will cease, love will increase, and the world will never begin."

2. Blasphemy occurs under the operation of the two natural laws that repeat sin, impairs the judgment, and that he whose judgment is impaired, is not to be trusted.

3. The self-propagating power of sin arises from the same laws.

4. The need of new light in another world to cause reform cannot be scientifically proved.

5. Under the power of judicial blindness and the self-propagating power of sin, a man may fall into sin, and yet be saved, and yet be saved, and yet be saved.

6. The next propositions (3 and 4) are: That such a self-propagating power of sin, or of the self-propagating power of sin, that "a judicial blindness" or state of moral irresponsibility, is the result of the operation of the two natural laws, that repeat sin, and that the inference that this blindness is incurable.

In other words, God Almighty has so bound us in the meshes of his power, that he is the keeper of eternal sinning, and for the irredeemable insinuation!

Let us consider these six propositions in this order, for the promulgator of these assertions has not been able to prove that any of them are demonstrable.

This mockery of the scientific method ends, not in the admission that these propositions are not proved, namely: the existence of eternal sin, freely chosen, and intelligently practiced, which proves that sin will cease.

The next propositions (3 and 4) are: That such a self-propagating power of sin, or of the self-propagating power of sin, that such propositions as demonstrable? This mockery of the scientific method ends, not in the admission that these propositions are not proved, namely: the existence of eternal sin, freely chosen, and intelligently practiced, which proves that sin will cease.

The propositions (3 and 4) are substantially involved in the 3rd, to which we have just replied. The assumption that no new light can be given to the world, and that no experience in the next stage of belief can help to effect a reform in the sinner, has helped to contradict the notion that there are any "laws," human or spiritual, justifying such a position.

The Chinese shop-keeper writes on his sign-board, "We never cheat here." Our shop-keeper says, "We never lie." These words, "We never cheat," and "We never lie," are the words of the "spiritual method." His last proposition (6) is as follows:

"While sin continues, its punishment will not cease." But this proposition, like all the other propositions, this one is in full harmony with the teachings of Spiritualism. We have no facts to prove that sin continues, and we have no facts to prove that punishment does not cease; but we have to do is to qualify the statement by what precedes it, thus: First, to admit that sin continues, and then to prove that punishment is eternal. No! first a foot, then another, and finally the two, after a good

The Inter-Ocean's Opinion of "Ethics."

Ethics of Spiritualism is a collection of a series of articles which have attracted attention in the columns of the RELIGIO-PHILOSOPHICAL JOURNAL, and which have been written by various persons who have been interested in this subject. Mr. Tuttie is evidently the author of the article, and has given much thought to the subject. His style is terse, and is usual for writers who traverse the realms of Spiritualism. He strikes boldly and decisively, and is a decided reformer.

"That into each heart (stomach?) some rain must come of sin, let us go to Onset Bay. Any one who has visited this delightful green and sea-side home of the Spiritualists, will have a clear idea of the many changes and improvements that have been made during the season. In the first place, the Association has built a new building within half a mile of the grounds of the Association, and stages are on hand to take visitors from the station to the grounds. The new building is a fine affair, and when once there, are made to feel at home by being surrounded by such a company of people. The Society, the Stoerer, the Society of the Association, together with G. Gerry Brown, of the Spiritualist Currier and family, and others whose faces are before me, but whose names I do not know.

More of the large cities in the New England States are represented by the cottages; over 200 have been built, and many more are in the process of erection. The Association, with the most noticeable are those of W. H. Currier, Esq., the father of the well-known Currier and Ives, and Mr. and Mrs. A. W. Wilcox, and Mrs. Shibley of Worcester; Dr. Greenleaf, Mr. Hankins and Captain Niles, of Boston; Mr. and Mrs. W. H. Alpine, of Fitchburg, in fact over 40 pleasant and comfortable houses stand upon the border of the bay, or among the trees, and are the result of the talents and talents with which the groove is supplied.

The attendance is large, which indicates the popularity of the Association, and gives it a wide and general popularity, and public favor. The speakers stand has enlarged, a new office open for the exchange of news, and a new building for the Association, which is to be opened on the 11th of August. The chapter upon marriage has, many suggestions, and wholly combats the ideas of Free Will, and the origin of life is the principal discussion, and undoubtedly aims at fastening in the minds of the people the truth of the gospel. The chapter upon "the appetites," as well as "the duties of life" and "the origin of life" are also very interesting.

The moral implications in the volume, and the logical demands, are such as to make it a valuable addition to the library of the student of theology, annihilating the old notions and, creating new systems, are certainly on very strong and insecure foundations.—INTER-OCEAN.

ADVANCED THINKERS.

Who Keep Pace With the March of Science, and Avail Themselves of Its Privileges.

Quick to Perceive, Willing to Believe, and Ready to Act.

Such are the Ones Who Form Public Opinion and Help Their Fellow-Men.

The Latest Discovery Which Has Been Receiving Their Attention.

And the Indorsement They Are Bestowing Upon the Holman Liver Pad.

Which Is Acknowledged to be a New Discovery in the Realm of Medicine.

And a Wonderful Preventive and Cure.

Americans as a race have always been foremost in adopting new inventions calculated to prove beneficial, and a very marked example of this fact is the Holman Liver Pad. The Holman Liver Pad, appreciating the interest of the public in this new discovery, has sent a representative of the firm to take a personal examination of the subject, which was fully satisfied with the great efficacy of the article.

CAPT. JAMES E. WHITE, the popular superintendent of railway mail service, favorably thought throughout the great West, has been a zealous advocate of the Holman Liver Pad. He has given a full report of his personal experience, and has filled my ears during my stay in the East. Knowing as I do the many friends who stand by and support you, and your Holman Liver Pad, I did not expect to find here in the East, right in the home of the eastern Spiritualist paper, in the Holman Liver Pad, a man who could appreciate the Holman Liver Pad. This paper, however, gave a full report of his personal experience, describing the Holman Liver Pad, as a wonderful preventive and cure for all diseases, and that he had been fully satisfied with the great efficacy of the article.

He was troubled with a severe case of dyspepsia for seven or eight years. I have had one of Holman's Pads, and am so thoroughly convinced of its medicinal effects, which are both distinct and decided.

CAPT. JAMES E. WHITE, the popular superintendent of railway mail service, favorably thought throughout the great West, has been a zealous advocate of the Holman Liver Pad. He has given a full report of his personal experience, and has filled my ears during my stay in the East. Knowing as I do the many friends who stand by and support you, and your Holman Liver Pad, I did not expect to find here in the East, right in the home of the eastern Spiritualist paper, in the Holman Liver Pad, a man who could appreciate the Holman Liver Pad. This paper, however, gave a full report of his personal experience, describing the Holman Liver Pad, as a wonderful preventive and cure for all diseases, and that he had been fully satisfied with the great efficacy of the article.

He was troubled with a severe case of dyspepsia for seven or eight years. I have had one of Holman's Pads, and am so thoroughly convinced of its medicinal effects, which are both distinct and decided.

He was troubled with a severe case of dyspepsia for seven or eight years. I have had one of Holman's Pads, and am so thoroughly convinced of its medicinal effects, which are both distinct and decided.

He was troubled with a severe case of dyspepsia for seven or eight years. I have had one of Holman's Pads, and am so thoroughly convinced of its medicinal effects, which are both distinct and decided.

He was troubled with a severe case of dyspepsia for seven or eight years. I have had one of Holman's Pads, and am so thoroughly convinced of its medicinal effects, which are both distinct and decided.

He was troubled with a severe case of dyspepsia for seven or eight years. I have had one of Holman's Pads, and am so thoroughly convinced of its medicinal effects, which are both distinct and decided.

He was troubled with a severe case of dyspepsia for seven or eight years. I have had one of Holman's Pads, and am so thoroughly convinced of its medicinal effects, which are both distinct and decided.

He was troubled with a severe case of dyspepsia for seven or eight years. I have had one of Holman's Pads, and am so thoroughly convinced of its medicinal effects, which are both distinct and decided.

He was troubled with a severe case of dyspepsia for seven or eight years. I have had one of Holman's Pads, and am so thoroughly convinced of its medicinal effects, which are both distinct and decided.

He was troubled with a severe case of dyspepsia for seven or eight years. I have had one of Holman's Pads, and am so thoroughly convinced of its medicinal effects, which are both distinct and decided.

He was troubled with a severe case of dyspepsia for seven or eight years. I have had one of Holman's Pads, and am so thoroughly convinced of its medicinal effects, which are both distinct and decided.

He was troubled with a severe case of dyspepsia for seven or eight years. I have had one of Holman's Pads, and am so thoroughly convinced of its medicinal effects, which are both distinct and decided.

He was troubled with a severe case of dyspepsia for seven or eight years. I have had one of Holman's Pads, and am so thoroughly convinced of its medicinal effects, which are both distinct and decided.

He was troubled with a severe case of dyspepsia for seven or eight years. I have had one of Holman's Pads, and am so thoroughly convinced of its medicinal effects, which are both distinct and decided.

NERVO-VITALIZER.

Some time ago, by every person, this instrument was considered a good and safe remedy, but all the operators who used it, were disappointed, and the instrument was abandoned. Now, however, it is again in use, and is held in high esteem. The author of the article, Dr. W. C. Cawell, is a wonderful Nerve Vitalizer. He is helping me more now than ever. I have had palpitation of the heart for many years, and have been unable to get rid of it, but now it is gone. I have had a headache for many years, and have been unable to get rid of it, but now it is gone. I have had a fever for many years, and have been unable to get rid of it, but now it is gone. I have had a cold for many years, and have been unable to get rid of it, but now it is gone. I have had a sore throat for many years, and have been unable to get rid of it, but now it is gone. I have had a sore ear for many years, and have been unable to get rid of it, but now it is gone. I have had a sore eye for many years, and have been unable to get rid of it, but now it is gone. I have had a sore nose for many years, and have been unable to get rid of it, but now it is gone. I have had a sore back for many years, and have been unable to get rid of it, but now it is gone. I have had a sore neck for many years, and have been unable to get rid of it, but now it is gone. I have had a sore shoulder for many years, and have been unable to get rid of it, but now it is gone. I have had a sore arm for many years, and have been unable to get rid of it, but now it is gone. I have had a sore hand for many years, and have been unable to get rid of it, but now it is gone. I have had a sore foot for many years, and have been unable to get rid of it, but now it is gone. I have had a sore leg for many years, and have been unable to get rid of it, but now it is gone. I have had a sore knee for many years, and have been unable to get rid of it, but now it is gone. I have had a sore hip for many years, and have been unable to get rid of it, but now it is gone. I have had a sore back for many years, and have been unable to get rid of it, but now it is gone. I have had a sore neck for many years, and have been unable to get rid of it, but now it is gone. I have had a sore shoulder for many years, and have been unable to get rid of it, but now it is gone. I have had a sore arm for many years, and have been unable to get rid of it, but now it is gone. I have had a sore hand for many years, and have been unable to get rid of it, but now it is gone. I have had a sore foot for many years, and have been unable to get rid of it, but now it is gone. I have had a sore leg for many years, and have been unable to get rid of it, but now it is gone. I have had a sore knee for many years, and have been unable to get rid of it, but now it is gone. I have had a sore hip for many years, and have been unable to get rid of it, but now it is gone. I have had a sore back for many years, and have been unable to get rid of it, but now it is gone. I have had a sore neck for many years, and have been unable to get rid of it, but now it is gone. I have had a sore shoulder for many years, and have been unable to get rid of it, but now it is gone. I have had a sore arm for many years, and have been unable to get rid of it, but now it is gone. I have had a sore hand for many years, and have been unable to get rid of it, but now it is gone. I have had a sore foot for many years, and have been unable to get rid of it, but now it is gone. I have had a sore leg for many years, and have been unable to get rid of it, but now it is gone. I have had a sore knee for many years, and have been unable to get rid of it, but now it is gone. I have had a sore hip for many years, and have been unable to get rid of it, but now it is gone. I have had a sore back for many years, and have been unable to get rid of it, but now it is gone. I have had a sore neck for many years, and have been unable to get rid of it, but now it is gone. I have had a sore shoulder for many years, and have been unable to get rid of it, but now it is gone. I have had a sore arm for many years, and have been unable to get rid of it, but now it is gone. I have had a sore hand for many years, and have been unable to get rid of it, but now it is gone. I have had a sore foot for many years, and have been unable to get rid of it, but now it is gone. I have had a sore leg for many years, and have been unable to get rid of it, but now it is gone. I have had a sore knee for many years, and have been unable to get rid of it, but now it is gone. I have had a sore hip for many years, and have been unable to get rid of it, but now it is gone. I have had a sore back for many years, and have been unable to get rid of it, but now it is gone. I have had a sore neck for many years, and have been unable to get rid of it, but now it is gone. I have had a sore shoulder for many years, and have been unable to get rid of it, but now it is gone. I have had a sore arm for many years, and have been unable to get rid of it, but now it is gone. I have had a sore hand for many years, and have been unable to get rid of it, but now it is gone. I have had a sore foot for many years, and have been unable to get rid of it, but now it is gone. I have had a sore leg for many years, and have been unable to get rid of it, but now it is gone. I have had a sore knee for many years, and have been unable to get rid of it, but now it is gone. I have had a sore hip for many years, and have been unable to get rid of it, but now it is gone. I have had a sore back for many years, and have been unable to get rid of it, but now it is gone. I have had a sore neck for many years, and have been unable to get rid of it, but now it is gone. I have had a sore shoulder for many years, and have been unable to get rid of it, but now it is gone. I have had a sore arm for many years, and have been unable to get rid of it, but now it is gone. I have had a sore hand for many years, and have been unable to get rid of it, but now it is gone. I have had a sore foot for many years, and have been unable to get rid of it, but now it is gone. I have had a sore leg for many years, and have been unable to get rid of it, but now it is gone. I have had a sore knee for many years, and have been unable to get rid of it, but now it is gone. I have had a sore hip for many years, and have been unable to get rid of it, but now it is gone. I have had a sore back for many years, and have been unable to get rid of it, but now it is gone. I have had a sore neck for many years, and have been unable to get rid of it, but now it is gone. I have had a sore shoulder for many years, and have been unable to get rid of it, but now it is gone. I have had a sore arm for many years, and have been unable to get rid of it, but now it is gone. I have had a sore hand for many years, and have been unable to get rid of it, but now it is gone. I have had a sore foot for many years, and have been unable to get rid of it, but now it is gone. I have had a sore leg for many years, and have been unable to get rid of it, but now it is gone. I have had a sore knee for many years, and have been unable to get rid of it, but now it is gone. I have had a sore hip for many years, and have been unable to get rid of it, but now it is gone. I have had a sore back for many years, and have been unable to get rid of it, but now it is gone. I have had a sore neck for many years, and have been unable to get rid of it, but now it is gone. I have had a sore shoulder for many years, and have been unable to get rid of it, but now it is gone. I have had a sore arm for many years, and have been unable to get rid of it, but now it is gone. I have had a sore hand for many years, and have been unable to get rid of it, but now it is gone. I have had a sore foot for many years, and have been unable to get rid of it, but now it is gone. I have had a sore leg for many years, and have been unable to get rid of it, but now it is gone. I have had a sore knee for many years, and have been unable to get rid of it, but now it is gone. I have had a sore hip for many years, and have been unable to get rid of it, but now it is gone. I have had a sore back for many years, and have been unable to get rid of it, but now it is gone. I have had a sore neck for many years, and have been unable to get rid of it, but now it is gone. I have had a sore shoulder for many years, and have been unable to get rid of it, but now it is gone. I have had a sore arm for many years, and have been unable to get rid of it, but now it is gone. I have had a sore hand for many years, and have been unable to get rid of it, but now it is gone. I have had a sore foot for many years, and have been unable to get rid of it, but now it is gone. I have had a sore leg for many years, and have been unable to get rid of it, but now it is gone. I have had a sore knee for many years, and have been unable to get rid of it, but now it is gone. I have had a sore hip for many years, and have been unable to get rid of it, but now it is gone. I have had a sore back for many years, and have been unable to get rid of it, but now it is gone. I have had a sore neck for many years, and have been unable to get rid of it, but now it is gone. I have had a sore shoulder for many years, and have been unable to get rid of it, but now it is gone. I have had a sore arm for many years, and have been unable to get rid of it, but now it is gone. I have had a sore hand for many years, and have been unable to get rid of it, but now it is gone. I have had a sore foot for many years, and have been unable to get rid of it, but now it is gone. I have had a sore leg for many years, and have been unable to get rid of it, but now it is gone. I have had a sore knee for many years, and have been unable to get rid of it, but now it is gone. I have had a sore hip for many years, and have been unable to get rid of it, but now it is gone. I have had a sore back for many years, and have been unable to get rid of it, but now it is gone. I have had a sore neck for many years, and have been unable to get rid of it, but now it is gone. I have had a sore shoulder for many years, and have been unable to get rid of it, but now it is gone. I have had a sore arm for many years, and have been unable to get rid of it, but now it is gone. I have had a sore hand for many years, and have been unable to get rid of it, but now it is gone. I have had a sore foot for many years, and have been unable to get rid of it, but now it is gone. I have had a sore leg for many years, and have been unable to get rid of it, but now it is gone. I have had a sore knee for many years, and have been unable to get rid of it, but now it is gone. I have had a sore hip for many years, and have been unable to get rid of it, but now it is gone. I have had a sore back for many years, and have been unable to get rid of it, but now it is gone. I have had a sore neck for many years, and have been unable to get rid of it, but now it is gone. I have had a sore shoulder for many years, and have been unable to get rid of it, but now it is gone. I have had a sore arm for many years, and have been unable to get rid of it, but now it is gone. I have had a sore hand for many years, and have been unable to get rid of it, but now it is gone. I have had a sore foot for many years, and have been unable to get rid of it, but now it is gone. I have had a sore leg for many years, and have been unable to get rid of it, but now it is gone. I have had a sore knee for many years, and have been unable to get rid of it, but now it is gone. I have had a sore hip for many years, and have been unable to get rid of it, but now it is gone. I have had a sore back for many years, and have been unable to get rid of it, but now it is gone. I have had a sore neck for many years, and have been unable to get rid of it, but now it is gone. I have had a sore shoulder for many years, and have been unable to get rid of it, but now it is gone. I have had a sore arm for many years, and have been unable to get rid of it, but now it is gone. I have had a sore hand for many years, and have been unable to get rid of it, but now it is gone. I have had a sore foot for many years, and have been unable to get rid of it, but now it is gone. I have had a sore leg for many years, and have been unable to get rid of it, but now it is gone. I have had a sore knee for many years, and have been unable to get rid of it, but now it is gone. I have had a sore hip for many years, and have been unable to get rid of it, but now it is gone. I have had a sore back for many years, and have been unable to get rid of it, but now it is gone. I have had a sore neck for many years, and have been unable to get rid of it, but now it is gone. I have had a sore shoulder for many years, and have been unable to get rid of it, but now it is gone. I have had a sore arm for many years, and have been unable to get rid of it, but now it is gone. I have had a sore hand for many years, and have been unable to get rid of it, but now it is gone. I have had a sore foot for many years, and have been unable to get rid of it, but now it is gone. I have had a sore leg for many years, and have been unable to get rid of it, but now it is gone. I have had a sore knee for many years, and have been unable to get rid of it, but now it is gone. I have had a sore hip for many years, and have been unable to get rid of it, but now it is gone. I have had a sore back for many years, and have been unable to get rid of it, but now it is gone. I have had a sore neck for many years, and have been unable to get rid of it, but now it is gone. I have had a sore shoulder for many years, and have been unable to get rid of it, but now it is gone. I have had a sore arm for many years, and have been unable to get rid of it, but now it is gone. I have had a sore hand for many years, and have been unable to get rid of it, but now it is gone. I have had a sore foot for many years, and have been unable to get rid of it, but now it is gone. I have had a sore leg for many years, and have been unable to get rid of it, but now it is gone. I have had a sore knee for many years, and have been unable to get rid of it, but now it is gone. I have had a sore hip for many years, and have been unable to get rid of it, but now it is gone. I have had a sore back for many years, and have been unable to get rid of it, but now it is gone. I have had a sore neck for many years, and have been unable to get rid of it, but now it is gone. I have had a sore shoulder for many years, and have been unable to get rid of it, but now it is gone. I have had a sore arm for many years, and have been unable to get rid of it, but now it is gone. I have had a sore hand for many years, and have been unable to get rid of it, but now it is gone. I have had a sore foot for many years, and have been unable to get rid of it, but now it is gone. I have had a sore leg for many years, and have been unable to get rid of it, but now it is gone. I have had a sore knee for many years, and have been unable to get rid of it, but now it is gone. I have had a sore hip for many years, and have been unable to get rid of it, but now it is gone. I have had a sore back for many years, and have been unable to get rid of it, but now it is gone. I have had a sore neck for many years, and have been unable to get rid of it, but now it is gone. I have had a sore shoulder for many years, and have been unable to get rid of it, but now it is gone. I have had a sore arm for many years, and have been unable to get rid of it, but now it is gone. I have had a sore hand for many years, and have been unable to get rid of it, but now it is gone. I have had a sore foot for many years, and have been unable to get rid of it, but now it is gone. I have had a sore leg for many years, and have been unable to get rid of it, but now it is gone. I have had a sore knee for many years, and have been unable to get rid of it, but now it is gone. I have had a sore hip for many years, and have been unable to get rid of it, but now it is gone. I have had a sore back for many years, and have been unable to get rid of it, but now it is gone. I have had a sore neck for many years, and have been unable to get rid of it, but now it is gone. I have had a sore shoulder for many years, and have been unable to get rid of it, but now it is gone. I have had a sore arm for many years, and have been unable to get rid of it, but now it is gone. I have had a sore hand for many years, and have been unable to get rid of it, but now it is gone. I have had a sore foot for many years, and have been unable to get rid of it, but now it is gone. I have had a sore leg for many years, and have been unable to get rid of it, but now it is gone. I have had a sore knee for many years, and have been unable to get rid of it, but now it is gone. I have had a sore hip for many years, and have been unable to get rid of it, but now it is gone. I have had a sore back for many years, and have been unable to get rid of it, but now it is gone. I have had a sore neck for many years, and have been unable to get rid of it, but now it is gone. I have had a sore shoulder for many years, and have been unable to get rid of it, but now it is gone. I have had a sore arm for many years, and have been unable to get rid of it, but now it is gone. I have had a sore hand for many years, and have been unable to get rid of it, but now it is gone. I have had a sore foot for many years, and have been unable to get rid of it, but now it is gone. I have had a sore leg for many years, and have been unable to get rid of it, but now it is gone. I have had a sore knee for many years, and have been unable to get rid of it, but now it is gone. I have had a sore hip for many years, and have been unable to get rid of it, but now it is gone. I have had a sore back for many years, and have been unable to get rid of it, but now it is gone. I have had a sore neck for many years, and have been unable to get rid of it, but now it is gone. I have had a sore shoulder for many years, and have been unable to get rid of it, but now it

